

UNDEVELOPED RAILROAD CONDUCTOR IN LIAISON Sunday last, a man who gave his name Phillip Overhauer was lodged in the county charged with enticing negroes to run away, as discovered in a cave with about six self styled Runners.—Chase (Ark.) Press, Oct. 8.



# THE ANTI-SLAVERY BUGLE.

## Anti-Slavery State Convention in Indiana.

Pursuant to a call of the friends of Liberty in Indiana, the Anti-Slavery Convention met at the Court House, Angola, Dec. 10, 1860. The Convention was called to order, by electing for

**President**  
Jesse Gale.

**Vice Presidents**  
M. R. Kelly,  
Mr. Brown.

**Secretaries**  
Wm. Hopkins,  
Emma Griffing.

**Finance Committee**  
Mrs. J. S. Griffing,  
Dr. M. F. Morse.

**Business Committee**  
Parker Pillsbury,  
Allen Fox,  
Thomas Taylor,  
Giles Stebbins,  
James M. Gale, Esq.,  
Mrs. E. L. Morse,  
Mrs. C. A. L. Stebbins.

After appropriate remarks by the President, Giles Stebbins addressed the convention, upon the subject of the meeting, and assured them of the faithful and able advocacy of Anti-Slavery, to be expected from Parker Pillsbury, of New Hampshire, and Josephine S. Griffing of Ohio, speakers who were present.

Mrs. Griffing occupied the attention of the convention, by a striking contrast of the Anti-Slavery sentiment of 1854-5, when she last visited, and labored in the State, with the present aspect of the country, and called the attention to the fact that politically, we had ignored anti-slavery altogether in the recognition of the right of slavery to exist by virtue of Law, anywhere in the State, and were, therefore, politically, and morally, powerless to oppose slavery in the South, or injustice in the North, and cited as illustrative the late terrible revelation of Sing Sing by Mr. Maxwell, Chief of Police, of New York City.

Mr. Pillsbury resumed the subject and said we need not go South, to do the work of abolitionists. Massachusetts and Indiana, Sing Sing and our Lunatic Asylum, present a full scope for their untiring efforts; and to give culture to individual life and action, was his highest ambition, and his only hope for the slave.

The Convention adjourned to meet at 7 o'clock, P. M.

The evening session was opened by the reading of a series of Resolutions, No. 1, 2, 3, 4, by Parker Pillsbury, Chairman of the Business Committee.

Josephine S. Griffing spoke in support of the first Resolution, assuming that no work had been done, nor struggle met, which had failed to achieve its full value, in the development of freedom and strength in the arm, and in so much at least, was effective Anti-Slavery work. She also maintained the right of the slave to his freedom, against all Law and Constitution; and the right, wish, and intention, of the truest men and women of the country, to interfere with slavery wherever it exists in this Union, by the inoculation of wisdom and virtue, by presenting ways and means for deliverance, deprecating his actual value by free labor products, and by providing security upon the soil of the States for the fugitive slave, and, if need be, for his pursuers and kidnappers also.

Parker Pillsbury followed with a faithful and forcible delineation of the fact, that the grand cause of the continuance of slavery is the absence of the individual, personal sovereignty, and sense of responsibility, and the subjection of soul and conscience, to institutions and laws, foreign to, and outside of themselves. Making that responsible and right, while the conscience, law, and religion of the land support, without regard to its bearing upon human character, or human happiness.

He assumed that the essential want of today, in the men and women to recognize and comprehend the Divine life, and power within them, and the faith to push to its utmost limits the application of that power, in the abolition of slavery.

His speech was listened to with the marked attention, that only genius and talent can command, and drew from the President a hearty approval.

The meeting adjourned to meet at 10 o'clock A. M. According to adjournment, the President called the meeting to order. Mr. Pillsbury, chairman of the Business Committee, presented another series of Resolutions, No. 5, 6, 7, 8. Mr. Fox of Orleans, offered Resolution 9th.

Mr. Stebbins, of Michigan, opened the discussion of the 5th and 6th Resolutions, in a clear and faithful exposition of facts, and their relation to the politics and morals of the people, impressing the audience that he understood what he spoke, and believed in his practical application. Parker Pillsbury followed, taking up the 7th Resolution, giving the Anti-Slavery men of the Republican party full credit for their intention to be true to their principles, in spite of their Platform, and to direct their political efforts to limit the extension of slavery in the Territories; though in his opinion, the concentrated power of that party, was as fully pledged to slavery, as was the Democratic party, and in the support of Mr. Lincoln, no matter what a man's intentions are, his Anti-Slavery sentiments are no more necessary, than in the support of Douglas, and would probably be as fully expressed, in the administration of the one as the other. He called the attention of the people to the late speech of Wm. H. Dayton, candidate for Vice President with Fremont, delivered at Cooper Institute, in New York. A speech which the N. Y. Tribune especially recommends to conservative men; but upon the political privacy of which, Mr. Pillsbury ventures in laudatory, for the benefit of Republicans, who are not very conservative, living in rural districts, where the Tribune's forty-five thousand dollars, are not in absolute demand in which speech, Mr. Dayton proves that the Republican party is not fanatical, radical, nor revolutionary; by the Resolutions for the admission of Texas, which actually provides for the admission of two more States, out of that portion of her territory, south of 36° 30', with or without slavery, as the people of such States may desire; also, that the Republicans in Congress, on the 8th day of April, 1858, by their vote on the Bill for the admission of Kansas, submitted the whole question, whether it should come in as a State with or without slavery, to the voters of her people. He also brings Mr. Lincoln's testimony, found in his debates with Douglas, in which he says, (27th of Aug. 1858.) "I do not now, nor ever did stand pledged against the admission of any more slave States into the Union," but adds "If slavery shall be kept out of the Territories, during the Territorial existence of any one given Territory, and then the people shall, having a fair opportunity and a clear field, when they come to adopt the constitution, do so, as an extraordinary thing, or adopt a slave constitution unaided by the actual presence

of the institution among them, I see no alternative, if we own the country, but to admit them into the Union." "This," Mr. Dayton says, "may be said to embody the principles of the Republican party." He further says, with regard to the objection made against the party, that it will tolerate the violation of the acts of Congress, especially that which is commonly called the Fugitive Slave Law; that "No line can be found, in any platform of authority, which encourages or contemplates its violation. The South is, no doubt, entitled to have the prerogative of the constitution, which applies to the return of Fugitive Slaves, fairly carried out." He also says "The Republican party recognizes fully, the obligation of public law, and neither seeks nor desires its violation. But the candidate of the party now before the country has gone much further than this. He has said in a speech, already referred to, not only that he is not in favor of the unconditional repeal of the Fugitive Slave Law," but he added, "inasmuch as we are not now in an agitation in regard to an alteration or modification of that law, I would not be the man, to introduce it, as a new subject of agitation upon the general question of slavery." "This," Mr. Dayton says, "is going far enough, to satisfy the most fastidious in regard to his conservatism upon the point in question." Mr. Pillsbury exhibited these, and other points of Mr. Dayton's speech with great power, in proof of the 6th and 7th Resolutions.

The discussion of these Resolutions by Messrs. Hendry, Woodhull, Bradford, Green, Fox, Stecker, Prentiss, Stebbins, Pillsbury, Judge Gale, and Mrs. Griffing, occupied the remainder of the day, and a part of the evening. Mrs. Griffing supported the 6th Resolution in a clear and forcible speech, carrying deep conviction to the audience. Parker Pillsbury followed, in a masterly review of the subject before the convention. The Resolutions passed unanimously, with the exception of a protest by James M. Gale, one of the Business Committee against the 6th and 7th Resolutions. The Convention adjourned sine die.

EMMA GRIFFING, } Sec.  
WM. HOPKINS, }

## RESOLUTIONS.

1st. Resolved, That the growing excellence and glory of the anti-slavery enterprise is that, while its first grand design is the redemption of the Ethiopian of the South from chattel bondage, it is also, through the genius and power of Eternal Truth, liberating and elevating universal humanity above all the baseness of custom, creed, conventionalism or constitution, wherever they usurp unrighteous authority over the individual soul; and thus, while our first care is the emancipation of the Southern slave, we are, under the Divine economy, at the same time working out our own salvation, and hastening the triumph of Love and Liberty over all forms of oppression and cruelty, throughout the earth.

2nd. Resolved, That the grand cause of the continuance of slavery in this country, is the total loss or absence of individual, personal sovereignty, and sense of responsibility, and the subjection of the soul and conscience to the authority of institutions and laws foreign to, and outside of themselves; making that Right and Respectable, which constitutes and sustains support, and the popular, recognized religious sanctions and sanctities; be it the Guillotine or Gallows, be it Slavery or War, the degradation and disfranchisement of Woman, or legalized Despotism in any of its numberless forms.

3rd. Resolved, That the grand want of the present hour, not only for the overthrow of chattel slavery, but for restoring every other popular evil, is a class of men and women, who recognizing and comprehending in themselves the divine laws of Liberty and Love, and daring to assert the sovereignty of the soul over all merely human authority, will plant themselves squarely, but self-reliantly, on the great principles and laws of that sovereignty, and never more to be, to do, or to suffer, on any State, Constitutional or Statute, of any Church, Creed or Catechism, of any party, priest, book, wife, husband, or any human constitution or arrangement whatever.

4th. Resolved, That slaveholders, as such, have no rights which any human being is bound to respect; and all their State governments, (as called,) are but organized bands of thieves and robbers, whom Capt. John Brown, or Gen. Lafayette might lawfully exterminate, by every principle of our own Declaration of Independence, or of that code of philosophy and morals which regards "resistance to tyrants as obedience to God."

5th. Resolved, That a governmental union and confederation with slaveholders, either with or without constitutional compromise and guarantees for slavery, is without warrant in any human necessity, and ever most to be in daring defiance of the laws of nature and of God; for if thirty ruffians may not band together to commit highway robbery on the road or piracy on the sea, no more may thirty millions conspire, under the good name of government, to rob other millions of all their rights, privileges and prerogatives, which distinguish man from a four-footed beast.

6th. Resolved, That the absurdity of professing to be an anti-slavery interpretation of the constitution, while standing on the Chicago platform and supporting Abraham Lincoln for President, is too monstrous for description; and can only be attributed to a weakness of intellect that should disqualify men for exercising the right of suffrage, or to a hypocritical and depraved worthy only the more and detestation of mankind.

7th. Resolved, That in our criticisms or censures of the Republican party, we do not forget how many brave men and true friends of Freedom are contained in it—nor do we deny, that there is great merit in well directed effort to limit the extension of slavery—nor as long as the domestic slave trade is as cruel and infamous as the foreign, and slavery in Arkansas, is as black and bloody as it could be in Kansas, and as long as the Republican party candidate is pledged to do all for slavery where it is, and as it is, that any party or President ever has done, and through his thousand organs, is constantly re-asserting the south and the country that all those pledges shall be most sacredly kept, we are constrained to pass upon that party, as a body, our severe condemnation; and to hold it, on account of its anti-slavery pretensions, as even more dangerous to the cause of liberty, if possible, than even those distracted, Democratic factions, that now constitute its most important rival.

8th. Resolved, That in the language of Mr. Kett of South Carolina, the doctrine of State Rights includes the right of any State to withdraw from the Union; but whether it is so or not, the right to make a union with slave-breeding, slave-trading and slave-holding, was never delegated to any man, and since Republicanism has demonstrated what the old Whig party almost proved, that the Union is desired by the South only as the safeguard of slavery, we solemnly protest against

its longer continuance; and earnestly recommend that all members of Congress from slave-holding States and Territories be withdrawn, and those taken for the formation of a new Congress, sacredly, that shall be indeed free—the symbol of the oppressed of all nations—unencumbered by the stain of slaveholders—maintained by blood of slaves.

9th. Resolved, That the so-called religious organizations of the land, are responsible for American slavery as it exists to-day.

## PROCEEDINGS OF THE OHIO YEARLY MEETING OF FRIENDS OF HUMAN PROGRESS, HELD AT ALLIANCE, OHIO, 6TH AND 7TH OCT. 1860.

Isaac Tresscott and Esther Harris, were appointed Clerks for the ensuing year.

A committee of seven were appointed on business, viz.

Mrs. H. M. Brown, of Cleveland.  
Mr. O. L. Smith, of Ravenna.  
Reuben Erwin.  
Mr. Whipper.  
Mary Millard.  
Sarah Garrison.  
Joel Heacock.

The balance of the session was spent in remarks upon the work before us—the demands of the age for reform, and the wants of humanity at this era in the world's history.

The speakers participating in the discussion were O. L. Smith, H. M. F. Brown, Isaac Tresscott, Kate Hillis, Elwood Patterson, Reuben Erwin, James Davis, Zenas Edwards.

On motion, adjourned till evening.

## EVENING SESSION.

"That better Land" was sung by Mrs. Debbie B. Tresscott. Address and remarks were made by O. L. Smith, H. M. F. Brown, Elwood Patterson and Isaac Tresscott, upon topics bearing upon the history and progress of our race, and our duties in relation thereto.

Adjourned to meet at the Town Hall 10 o'clock to-morrow.

## SUNDAY MORNING, OCTOBER 7th.

The meeting met pursuant to adjournment, at the Town Hall.

The chairman of the Committee on business, reported a series of resolutions which were accepted by the meeting; and No. 1, was taken up for consideration, and was discussed by O. L. Smith, Hannah Brown, Joel Heacock, Elwood Patterson and Abby K. Foster, and adopted.

Then adjourned to the Disciples Church, to meet at half past 1 o'clock.

## AFTERNOON SESSION.

Resolution No. 2, was taken up and discussed by Hannah Brown and Kate Hillis, and on motion adopted.

J. Elizabeth Jones addressed the meeting, on the subject of woman's wrongs; and spoke of the necessity of multiplying the sources by which her industry can be made available, and the need of procuring a law in Ohio, to protect her in equal, legal rights to time, industry, property, and the guardianship of her children.

Abby K. Foster presented resolution No. 3, and spoke at length on the social and moral elevation of the race, and the benefit it would be to our children, to interest them in such associations; as are contemplated in the resolution.

Resolutions No. 4, 5, 6, 7, were taken up and discussed by Mr. Leggett, James Davis, Mr. White, Mr. Whipper, and others; and on motion adopted.

Resolved, That a vote of thanks be tendered to those having charge of the Town Hall, for its use for the forenoon session; and to the Proprietor (Mr. Hester) of the Disciples Church, for its use for the other sessions of the Yearly Meeting.

On motion adjourned.

An evening meeting was held, "The Dying Drunkard" was sung by Debbie B. Tresscott.

An address was delivered by Mr. Smith on the religious developments of man, from his rudest state, to his present and prospective elevation; by Isaac Tresscott and Mr. Whipper, on tobacco, and alcoholic drinks, and the necessity of reform, till the vile and wicked habit of their use is abandoned; and by Mr. Brown, on the propriety of each reformer exercising his or her peculiar gift, according to the talent which God has bestowed on them.

The Yearly Meeting is adjourned till the first Saturday in Oct. 1861.

ESTHER HARRIS, } Clerks.  
ISAAC TRESSCOTT, }

## RESOLUTIONS.

Whereas, Although Christianity, as taught in the precept and example of its founder, is fully competent when accepted in practice to redeem the human race from all social wrongs, yet

1. Resolved, That the faith and practice, of the so-called Christian world, in its efforts to remove the evils that afflict mankind, has proved insufficient for the task, and is a standing and universal failure; and be it further

Resolved, That the evils which afflict mankind, are of such a nature, that they cannot be removed until mankind are instructed and live in obedience to the laws of life; and that no faith in God, or creeds, or bibles, has or can save the world from the ignorance and misery, which afflict it.

2. Resolved, That the great want of the present hour, not only for the overthrow of slavery, but for restoring every other evil, is a class of men and women, who, comprehending in themselves the great laws of life, liberty, and love, and daring to assert the individual sovereignty of the soul over all human authority, will plant themselves squarely, but strongly, on the great principles and laws of that sovereignty, and never more ask leave to be

3. Resolved, That we recommend that general and local associations, be formed in places where circumstances will justify the formation of such associations.

Whereas, The use of ardent spirits as a beverage, has been a powerful element to impoverish and degrade man.

4. Resolved, That we abstain, discourage, and give by every honorable and lawful means, our association and personal influence toward breaking up every rum-selling den in the land; and

Resolved, That we never make our efforts until this be accomplished, although politicians may tremble, and the church grow pale with alarm.

Whereas, Our Crime is not the outward growth of a false state of society, and resulting thence from causes beyond their control; therefore, 5. Resolved, That we view Jails and Penitentiaries as only temporary checks, and not the removal of the evil which we complain; and

Resolved, That we will take the unfortunate class of Brothers and Sisters by the hand, and rescue them from their fallen condition, in their true manhood, we fall in our efforts to redeem the criminal.

Whereas, The use of tobacco in its various forms, is both morally degrading, and physically injurious, and ought to be abandoned by every reformer; therefore,

6. Resolved, That until we return from such vulgar, indecent, and degrading habits, we can have no just claim to being a Friend of Human Progress.

7. Resolved, That our hearts, hands, and voices, shall be united to overthrow that crime of crimes, CHATEL SLAVERY!

## For the Anti-Slavery Bugle.

OTTAWA, Ill., 20th Oct. 1860.

To the Editor: My own work was never more pressing; but it is not yet possible to arrange large Conventions, though the past week I have lectured in Kentucky, in Salt Lake and Ottawa, four times. Mrs. Griffing remained in Indiana after the Convention there, and will not perhaps travel further West at present. Probably you have before now received and published the proceedings of the Angella gathering. It was a somewhat startling doctrine we proclaimed; and it created no little sensation. "No Union with Slaveholders," is a very harmless sentiment, in the mouths of slaveholders. No one is disturbed by it, because no one supposes there is any meaning or purpose in it. But when we proclaim "No Union with Slaveholders," and enforce the doctrine as a moral principle, as a just deduction from the two commandments, the sermon on the Mount, and all the laws, written and unwritten, of Nature and of God, there is a mighty meaning; an Almighty Meaning and power too, which no living, throbbing conscience can withstand. The Angella Convention comprehended so fully, and hence a scene and sensation on the Sunday afternoon, not often witnessed, even in our Anti-Slavery Conventions.

The doctrine "No Union with Slaveholders," not even to limit the extension of slavery, is terrible to Republicans. No League with Satan, even to be spy and traitor in his camp, is a fearful proclamation to all who are his persistent, determined servants. No covenant with Death, not even to bring "Life and Immortality to Light," are fearfully, the "dead in trespasses and sins." No agreement with hell, not even to pour into the streams of Calvary, to put out its fires, seems the very "blasphemy against the Holy Ghost," to the godless, soulless, heartless priest and people of an Atheistic religion, which baptizes babies as a sacred ordinance, and then sells them in the market with sheep and swine, as lawful traffic, and a demonstration that "godliness is indeed great gain!"

But thus we preach, and leave the consequences with Him who clothes them magnificent Prairies with robes of flowers, from seeds of many winter's weeping in their icy bosoms.

We are here so far from Salem, that the Bugle is little known; and it's not easy to introduce it. But I never fail to urge its claims; and also the importance of that "elder Scripture" of ours, whose motto is,

"MY COUNTRY IS THE WORLD—MY COUNTRYMEN ARE ALL MANKIND."

In Springfield, as usual,

## PARKER PILLSBURY.

P. B. The Reporter, in a speech of mine at your Anniversary, makes me say Rufus Choate was a member of Dr. "South Side" Adams' Church. I did not say member of, but worshiper at, that Church. He was never a member; and hence the more need of the "Switch," and "Tumble-bug," evidence that he was "born again," and in a "State of grace." The doctor deplored greatly, the non-membership.

THE JURISDICTION OF OHIO.

Lewis Bruce was carrying from Virginia to Missouri, upon one of the river boats, a slave boy by the name of Hanson. The boat stopped at the Cincinnati landing, and was tied up to the shore.

While lying there, a writ of habeas corpus was issued before Judge Graham, and the proceedings in the case are thus briefly reported:

Mr. Joffe argued the case for applicant, claiming that the boy was found within our jurisdiction, and as slavery could not exist in Ohio under her constitution and laws, he must be declared free.

Judge Graham announced the decision (the other members of the court, Judges Carter, Mallon, and Collins, concurring,) and held that, although the jurisdiction of our courts extended for many purposes to boats on the Ohio river, the citizens of Virginia and other States bordering on the south had a right to the free navigation of the river; that the stopping of boats and tying up at the landing was a necessary incident to the right of free navigation, and as such, rested on a higher basis than the mere jurisdiction of the river.

In the course of the decision it was remarked that, while we should carefully maintain our own rights, yet the courts must also see to it that the rights of our neighbors were not infringed. The sheriff was directed to return the boy to his owner on the boat.

"Slaves cannot breathe in England; they sooner choke on our air than their shackles fall." is one of the proverbs of the British people ever made. But not so in Ohio. Not only are fugitive slaves chased through the State by constitutional bonds, but in accordance with the above decision of Judge Graham, slaves may be brought in transit to the northern shore of the Ohio river and there held as slaves under Virginia, Kentucky and Missouri laws. The floating palaces of the river may display manacled gangs of southern chattels to the wondering eyes of the people of Cincinnati, just so long as the boat on which they are embarked finds it necessary or convenient to stop there on its passage.

The Judge holds that the State of Ohio has jurisdiction to a certain extent over the north shore of her river boundary, but not to the extent that will enable her to declare that slaves brought within her jurisdiction—even for the purpose of transportation only—are thereby made free. It would really seem to those who know so little of law that they judge of a matter by common sense rather than by legal decisions and precedents, legal equity and State comity, that when a question is raised as to whether the laws and constitution of Ohio which prohibit the existence of slavery upon its soil other than in the case of fugitives—should prevail upon its territory, or the chattel laws of the Slave States, that the preference should be given to the former. It is possible that such a decision as was rendered by Judge Graham was a necessary slice-saving expedient, or at least a expedient which is defensible in the present emergency and inflamed state of the southern mind. However this may be, we fear the decision is but the entering of a wedge that may readily be driven home. When slaves are permitted to be held in transit upon the northern banks of the Ohio, a short step leads to a decision that the master may carry his slave upon any of our rivers; and if on our rivers, why not on our railroads, and on our other roads?

A REPUBLICAN SPEECH IN KENTUCKY.

The Cincinnati Commercial contains a sketch of a Republican speech made at Covington by John A. Quincy, nephew of Chagrin from Southern Ohio. Mr. Quincy said:

"With all change from the Democratic to the Republican party, his opinions on slavery were unchanged, the apostles of Henry Clay, declared in his own State of Kentucky, were his, and that he was as true as the sun."

We are further informed that the speaker declared that Republicans were Abolitionists, and said he recognized all the compromise of the Convention. Republicans must respect a law, or

commit, with all other citizens, for protection in their natural rights.

9th. That the great political parties are unworthy of our confidence and support, because they all consent to tolerate and support slavery where it exists, even to the enforcing of the infamous Fugitive Slave Act.

10th. That we regard the earth as the common inheritance of the human family, and that it is the duty of the Government to see to it, that no person is unjustly deprived of his inheritance.

11th. That we, as a party, are pledged to seek the prohibition of all injustice, and therefore pledged, to recognizing and treating the traffic in intoxicating drinks as being essentially a crime.

12th. That we recognize the Bible as the great charter of Human Liberty, and the Gospel of Christ as the Great Weapon for the overthrow of oppression, and we repudiate all fellowship, alliance with those who represent the Bible as endorsing or consenting to the existence of slavery, and those who falsely assume that the deliverance of the slave is to be promoted by the overthrow of Christianity.

13th. That our candidates for electors are instructed, in case of their election, to cast the vote of this State for candidates for President and Vice President who are pledged to the principles of our Platform, and are unopposed as to what candidates shall be voted for.

14th. That we demand of our State Legislature the repeal of all laws which make distinctions on account of color.

## The Anti-Slavery Bugle.

"PROVIDENCE HAS MADE ME AN ACTOR, AND SLAVERY AN OUTLAW."—John Brown of Ossawatimie.

SALEM, OHIO, OCTOBER 27, 1860.

OUR MOTTO.

Principles, not men.

OUR CANDIDATES.

For President, TRUTH.

For Vice President, JUSTICE.

OUR PLATFORM.

Resolved, That "righteousness exalteth a nation, while sin is a reproach to any people."

## CAMPAIGN SUBSCRIBERS.

Subscribers will be received from now until the Presidential election at the rate of \$1 a year for the Campaign paper, provided the subscriptions are for a club of five or more. Whether the subscription is for one week, or for the entire time intervening between now and the election, the price will be at the above rate. So please send in your names and money.

I was happily disappointed that Mr. Foster's impaired health and weakened voice detracted so little from the interest of the occasion. The attendance was large, and the demand for another meeting was urgent. She was on her way south into Tennessee and Harrison Counties, where she will be sure to meet a cordial welcome.

J. K. J.

"WHAT WAS DECIDED?"

So ask the Philadelphia American in view of the result of the Pennsylvania state election. Although there were thousands, if not tens of thousands who went to the polls without knowing what they were voting for, even if they knew whose names were on their ballots, now that the matter at issue is decided, the question is pertinent as to "What was decided?" and we think the "American" comes pretty near the mark in the following declaration:

"Our election on Tuesday determined that the vital and absorbing question in this State is protection to American industry. No party and no people can meet hereafter export favor in Pennsylvania who is not true to her interests and honestly identified with her policy. That much is settled, and settled too with an emphasis and express which has no parallel in our political history."

"The Democracy confessed this canvas upon one idea, and endeavored to make it preponderate on the real issues at stake. Their effort was to create the false impression that a formidable party stood at the North hostile to the South and to its constitutional rights, and to make us responsible for all the ravings of fanatics and abolitionists. They revived all the stale calumnies and slanders which served such base uses four years ago, and with forced and false construction sought to hold the People's party answerable for these slanders. The answer has been given in the ballot-box, and that explodes the conspiracy. Such a desperate hold-up principle on this subject, which she will not surrender at any bidding, or under any threat, but she is as true to the South as she is faithful to herself, knowing that both enjoy common rights under the Constitution, and that the prosperity of each is dependent upon their protection and maintenance. She chooses to abolish slavery because it is her privilege and her conviction, but she reserves no special privilege and concession to South Carolina as to the existence of slavery, and she has no right to interfere with it in any shape or form, or under any circumstances whatever. The law is firm together in fraternity since the Constitution was formed, and fought for it in the Revolution. We see no conflict between them, and that difference of institutions created by an overruling power, which is doubtless wisely ordered, and with which we are not disposed to interfere."

"And this is the doctrine of the party which we set, and we assume to say of the government of the Northern people irrespective of party."

UNGENEROUS.

The Cincinnati Leader thus concludes its notice of the Oberlin Convention of Radical Abolitionists:

"The News neglects to publish the ticket of the Radical Abolitionists. Copies will probably be found at a few of the polls of the State the 6th November, provided the Douglas faction do not divide tickets with them before that day of day in political truck and barter."

We think the Leader had no well omitted to engrave the paragraph containing, for it is well known that the household of men who composed that convention met and acted as they did because they were too honest and too conscientious to do so thousands of Ohio Republicans professing that the U. S. Constitution is an unchangeable document, and who yet refuse to vote for candidates who differ from it to be made law by other hands give all their influence to elect a man, who, if elected, will vote to make it a pro-slavery instrument: to those who elect such men as often turn out on the eve of the election of Lincoln, the editor would do well to show by things he has now said to justify

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the Cincinnati Leader thus concludes its notice of the Oberlin Convention of Radical Abolitionists:

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street, Salem, Ohio.  
March 1st, 1890,